Millennial Star

Sunset After A Storm

Vol. 103, No. 35 Thursday, August 28, 1941

POETRY

CHARITY,

IN DESPAIR OF JUSTICE

Outwearied with the littleness and spite,
The falsehood, and the treachery of men,
I cried, "Give me but justice"—thinking then
I meekly craved a common boon, which might
Most easily be granted. Soon the light
Of deeper truth grew on my wandering ken
(Escaped the baneful damps of stagnant fen);
And then I saw that, in my pride bedight,
I claimed from weak-eyed man the gift of Heaven,
God's own great vested right!—and I grew calm,
With folded hands, like stone to Patience given,
And pityings of meek love distilling balm—
And now I wait in hopeful trust to be
All known to God, and ask of man sweet charity.

—Elizabeth Oakes Smith.

THOUGHT FOR THE WEEK:

Live, so that you would not be afraid to sell the family parrot to the town gossip.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 103, No. 35 Thursday, August 28, 1941 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

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He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.—Proverbs 13: 3.

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THIS WEEK'S COVER

WHEN sometimes nature expresses herself in the terrifying majesty and power of a storm, invariably afterwards she reveals to our admiring gaze a vision of transcendent glory. Let not your hope wane or be smothered and die in the welter of horror now upon us. Sometime it will give way to the glory of a great light of unimaginable beauty emanating from a Divine source and inextinguishable.

The Worth Of The Gospel

By Elder Earl J. Glade

IN a scientific, materialistic age like the present, religion has plenty to cope with. A recent Nobel Prize winner is the author of a work with the disheartening title, "The Impotence of Man." His thesis is that a flood of spiritual desolation is engulfing our age, that man is chained down to his paltry mass of gas, stone and mud which is the earth, and that he is isolated in the vast, empty spaces of the universe.

As a pessimist's lament, this story is one for the books. To continue, he declares man cannot escape oblivion. Only one out of a hundred million is remembered by posterity. What the earth covers, men forget. His soul ages as his body grows old. Man cannot decree what his own children shall be, handsome or ugly, wise or dull, good or bad. Man is constantly attacked and rendered miserable by hates and jealousies; he is torn by wars and discord.

According to this scientist, lamentable, indeed, is the plight of man. Therefore, in the light of this disheartening story of futility, should I not reiterate:

One of the most vital functions of an inspired religion is to nurture the spirit of hopefulness among men.

Surely we should not permit such a portrayal of hopelessness to go unchallenged.

I am grateful to be identified with a church that is possessed of spiritual assurances that can and do amply meet these expositions of futility, cynicism and despair.

In the first instance, we have an overwhelming faith in God, the Creator of this entire universe—a deity of heavenly personality. We look upon the earth and the universe as a manifestation of divine organization and purpose. In this great plan, there is reason and wisdom and justice. Science is showing us how utterly perfect in design and workmanship is every segment of it from molecule to mountain.

In the second instance, our conviction is that men are the children of God. This relationship to us is the most comforting assurance in the world today. We have no belief in the mechanistic theory of life as its implications are to us untenable. We cannot think of the human being with all that he or she connotes, physically, mentally, emotionally and spiritually, as being self-originating.

In the third instance, we are actively aware of the limitations that this earthly life imposes. We are taught to look upon it as a transitory stage, but an important one. Our Scriptures are replete in reminding us of the facts of immortality. We have a serene and comforting assurance that life here, with all of its insuperables, is but a preparation for another day where, with an extended spiritual orientation, our work will continue. We earnestly believe in the perpetuity of personality, the endlessness of opportunity and that the glory of God is intelligence.

Therefore, we reverently keep foremost in our minds that:

Our religion gives a majestic plan and purpose to life. It helps us to define our objectives and to see the larger issue. It inspires us to want adequately and worthily.

RELIGION BRINGS IMMEDIATE SATISFACTIONS

Now, then, granted that we in this mundane world are hemmed in at every turn, it is our earnest conviction that the plan of life on this earth, as established for us by our religion, if loyally lived, will bring the most comforting, spiritual and mental satisfactions imaginable, right now, and will step up immeasurably our power to achieve courageously and nobly.

No exponent of pessimism and futility can dim the spiritual serenity that the true Latter-day Saint knows!

Who dares mention futility to parents of a beautiful family—parents who have reared noble children—and have seen them in childhood and youth and then, as they mature, gloriously challenge life, at its best, as farmers, scholars and builders; as mechanics, artists, professional men, and musicians; as explorers, inventors, teachers and scientists?

No cynic, no defeatist, can convince our happy parents that the sacrifices they have made for their children have not been worth their cost in anxiety and energy and treasure. This, too, in the face of a catastrophic world war!

Yes, my friends, these are values that escape the sniveling philosophy of cynicism! They would be gloriously worthwhile, even if their were no hereafter!

JOY IN COMRADESHIP

And besides, there is an unspeakable joy in comradeship, a thrill in creative effort, a happiness in love, a comfort in hope, and a reassurance in prayer that along with these other gifts represent the truly great values of life. We are grateful, therefore, that, in spite of ominous forebodings, rumbling on every side:

Our religion keeps us on the appreciative side of the emotional cycle; spiritually buoyant and radiant with true thanksgiving.

There is an ecstacy in that highest type of joy I like to call spiritual blessedness, that comes through the grace of our Lord, a type of joy that the finite world cannot give and that it certainly cannot take away.

MAN POSSESSES ATTRIBUTES THAT ARE INFINITE

Most certainly as we study a universe that reaches out everywhere to infinity and try to relate ourselves to this cosmos we are overwhelmed. But well may we remember that, as conscious entities with minds and spirits, we, too, possess attributes that are infinite, embryonic though they may be now.

To indict man as impotent is to indict his Creator. To appreciate man and to sense his interminable potentialities, is to glorify his Creator.

In these recent days, we are having a modest glimpse into

explorations in the fields of physics and chemistry which reveal achievements that twenty years ago would have been instantly challenged as impossible and incredible. As horizons are pushed back and men come to know the operations of natural law, it is evident that actually there is no such thing as the supernatural. As we learn to tune in the infinite, we catch a modest glimpse of what it means to be in tune with the infinite. So then, I respectfully submit:

Our religion teaches us that as children of God, we have interminable potentialities. These, in time may be realized through the Law of Eternal Progression. It stresses also the age old truth: When progress ceases death begins.

Friends, it is heartening to me to observed the credence with which the great minds of our country are coming to view spiritual values. Truly eminent scientists today, for instance, almost never set down faith as merely an airy fabric of the imagination.

INFLUENCE OF FAITH

Nicholas Murray Butler, President of Columbia University, has caught the spirit of this new appreciation. He recently said.

I have never known of a course of instruction to be offered to undergraduates on the 'Influence of Faith in Shaping Western Civilization.' All of our instruction is based on the influence of knowledge, literature, science, the arts, politics.

"As a matter of fact, knowledge as opposed to faith, had practically no influence in shaping western civilization until four or five hundred years ago. For some three thousand years civilization was shaped by faith in one of its forms—Hindu, Brahmin, Hebrew, Christian or Mohammedan.

"It was that faith which guided men in their ambitions and in their social and political policies."

Our religion stresses Faith as "Reason grown courageous" and eagerly accepts truth no matter where it is found.

Exponents of science and religion seem not to be at such variance as they were years ago. Scientists themselves have come to realize how important an element of what they call science is subjective and that their philosophies and hypotheses fill a much larger place in science than the concrete phenomena they have actually studied and checked and proved. Apparently, these scientists, themselves, have been taking a good deal more on faith than they realized.

It is my conviction that an inspired religion in which faith is a vibrant, activating element will help effectively to meet the tragedy of the world today.

Now,obviously, we are hard put to explain the fairness of what is taking place today. Why innocent women and children should be required to suffer is, to me, inexplicable. That is, however, one of the awful results of crime and sin. Almost never is the sinner himself alone in the suffering. Too frequently he suffers least.

It is therefore, with great sadness, that I come to this phase of my discussion.

While ruthless dictatorships have no place in Christianity, I fear that all of the contending factions in this second world

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The Constant Operation Of Divine Law

THE M.I.A. THEME, 1941-1942:

"I THE LORD, AM BOUND WHEN YE DO WHAT I SAY, BUT WHEN YE DO NOT WHAT I SAY, YE HAVE NO PROMISE."
—Doctrine and Covenants 82. 10.

By President David O. McKay

(Continued from previous issue)

CHARACTER BUILDING

THUS, youth of the M.I.A., boys and girls the world over, we see that character springs from the depths of the soul. you tell me what you think about when you do not have to think, and I'll tell you what you are. In the development of character, therefore, there are certain basic principles which youth must cherish and strive to attain. Let us consider one or two.

FREEDOM OF CHOICE

Man's greatest endowment in mortal life is the power of choice—the divine gift of free agency. No true character was ever developed without a sense of soul freedom. If a man feels circumscribed, harassed, or enslaved by something or somebody, he is shackled. That is one fundamental reason why totalitarianism is so diabolically wrong, and some day in the future must be defeated. God intends man to be free. As a recent writer significantly said: "God has endeavoured to make men and women like Himself. To do this, He must first make them free."

Know this that every soul is free,
To choose his life, and what he'll be;
For this eternal truth is given,
That God will force no man to Heaven.
He'll call, persuade, direct aright,
And bless with wisdom, love, and light—
In nameless ways be good and kind,
But never force the human mind.

SELF-MASTERY

Equal in importance to the consciousness of soul-freedom, is the consciousness of self-mastery. Before you journey without self-control down the road of indulgence, you will do well to take note how the people along that highway grovel in repulsive, loathsome places where the rays of intellect do not penetrate and where the sunshine of morality is seldom seen. Charles Wagner, author of "The Simple Life," writes scathingly but truthfully of the profligate of low estate or high, or simply the ordinary pleasure-lover who follows the downward plane of desire, who, having condemned his will to the service of his appetite, suffers the penalty. He is delivered up to the violent passions which devour his flesh, crush his bones, suck his blood, and cannot be sated. "No, this is not a lofty moral denunciation," writes he. "I have been listening to what life says, and have recorded as I have heard them, some of the truths that resound in every square.

"Has drunkenness, inventive as it is of new drinks, found

the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No—it envenoms them, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone."

Man is endowed with appetites and passions for the preservation of his life and the perpetuation of his kind. These, when held under proper subjection, contribute to his happiness and comfort; but when used for mere gratification, lead to misery and moral degradation.

THE LAW OF CHASTITY

Associated with these natural instincts is a sin that always seeks seclusion. It is the prostitution of love, the noblest attribute of the soul. God has instituted marriage and the family as the proper conditions of expressing in our lives this divine virtue. But sometimes men and women with low ideals and weakened wills permit their passions like unbridled steeds to dash aside judgment and self-restraint and to cause them to commit sin that may sear their conscience and leave in their hearts an everlasting regret.

In this day when old time modesty is thrust into the background, and chastity is considered an out-moded virtue, I appeal to youth to keep your souls unmarred and unsullied from this sin, the consequences of which will smite and haunt you intimately until your conscience is seared and your character sordid. Here, as in no other act of your life, "If ye do not what I say, ye have no promise." A chaste, not a profligate, life, is the source of virile manhood, the crown of beautiful womanhood, a contributing factor of harmony and happiness in family life, and the source of strength and perpetuity of the race. Ever remember in the hour of temptation that, "Verily," saith the Lord, "as I have said before, he that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear."

> It is easy enough to be prudent when
> Nothing tempts you to stray,
> When without or within no voice of sin
> Is luring your soul away.
> But it's only a negative virtue until it is tried by fire;
> And the soul that is worth the honour of earth
> Is the soul that resists desire.

Resist evil, and the Tempter will flee from you. If you live righteously, keep your character above reproach, no matter what others may think, no matter what charges they make, you can hold your head erect, keep your heart light and face the world undauntingly, because you, yourself, and your God know that you have kept your soul untarnished.

Health, happiness, peace of mind, character come through self-restraint. It is significant that it was on the Mount of Temptation that Christ gained the victory over the Tempter

and cried: "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."

REVERENCE

One reason why war is rampant in the world today and the earth drenched with the blood of innocent women and children, and choice young manhood lies mangled and torn, is because materiality has supplanted spirituality and there has gone out of the heart of man, faith in God and the spirit of reverence. It has been truly said that reverence is one of the signs of strength; irreverence, one of the surest indications of weakness. No man will rise high who jeers at sacred things.

The only thing which places man above the beast of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

A fourth virtue in true character-building is **Unselfishness** or willingness to serve.

WILLINGNESS TO SERVE

Our lives are wrapped up with the lives of others, and we are happiest as we contribute to their happiness. "He that will lose his life for my sake shall find it," said the Saviour. This paradoxical saying of the Saviour contains the crowning element of the upright character. Here we touch the very heart of the Gospel of Jesus Christ, in obedience to which selfishness is subdued, and greed and avarice subordinated to the higher principles of helpfulness, of kindliness.

Today the world's greatest need is for men of integrity, men of honour, men whose word is as good as their bond, leaders of nations who will consider international agreements sacred. The philosopher Thoreau said: "It matters not half so much what kind of ballot you drop into the ballot box once a year as what kind of man you drop out of bed into the street every morning."

FAITH IN CHRIST, THE GREAT EXEMPLAR

Finally, if you would conserve your life for life's best end, cherish faith in God.

Our great Guide and Exemplar is Jesus Christ, the Son of the living God. I ask you to consider again, as you undoubtedly have often considered before, wherein lies the secret of His having wielded a greater influence upon mankind than any other person in all history. To paraphrase Charles Jefferson, He was not an inventor, not a discoverer, not a scientist, not a literary genius, not an artist, not a statesman, nor a warrior. In the usual realms in which men and women have won their laurels is unknown. Though He defeated the lawyer in argument, healed the sick where medicine failed, inspired the greatest music ever written, filled hundreds of thousands of

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The Latter-Day Saints' "Millennial Star"

THURSDAY, AUGUST 28, 1941

EDITORIAL

"No Man Hath Hired Me"

IN Matthew 20: 1 to 16, inclusive, is a very interesting parable that, Jesus tells us, depicts the kingdom of heaven. Many people believe that this parable teaches that everybody will be the same in heaven; that there will be no distinction or degree. But they have not weighed the verbage and contents of the parable.

Observe first, that the householder went to the marketplace. What kind of a place was the marketplace in that day? It was a place for labourers to congregate and wait for an employer. The employer came and looked over the prospects and selected the ones that pleased his fancy or appealed to him as best suited to fill his purpose.

We find that he agreed with some for a penny a day and sent them to labour in his vineyard. We are not told why he did not hire sufficient labourers early in the morning, but we infer from the language used in the parable that all the labourers that he employed were there and he saw them the first time he went out, which according to custom was six o'clock in the morning.

He made four succeeding trips to the marketplace, the third, the sixth, the ninth, and the eleventh hours. This corresponded to nine o'clock in the morning, twelve o'clock noon, three o'clock, and five o'clock in the afternoon.

Note the phraseology, "Why stand ye here all the day idle?" Those people had been there all day waiting for a job. They were wililng and would have gone in at six o'clock in the morning if they had been given the opportunity. Note also, their reply to his query, "Because no man hath hired us." It was no fault of theirs that they had not gone into the vineyard at

six o'clock in the morning; they had not been given the opportunity to go in. They went in at the first opportunity.

Suppose that they had been given the opportunity to go in earlier and had refused. They would then not fit in this parable. This parable is dealing only with people who have gone into the vineyard at the very first opportunity.

Suppose again, that a missionary in the mission field contacts a young man, say twenty years old. He preaches the Gospel to him and the young man is converted and goes into the Gospel vineyard, serves God sixty years and dies. He will receive the reward of the faithful. The missionary also contacts an old man eighty years old, who has never heard the Gospel before. He is converted and goes into the Gospel vineyard. He serves God faithfully one year and dies. He also will receive the reward of the faithful.

This parable deals only with people who have taken advantage of the first opportunity to go into God's vineyard. There are other parables and Scriptures that deal with other classes of humanity; and we know that all will not receive the reward of the faithful, because all are not alike faithful. The people represented in this parable were alike faithful and they will all receive the reward of the faithful.

I have heard converts, members of the Church of Jesus Christ of Latter-day Saints, lament because they had not been given the opportunity to come into the Church earlier in life. Let me say to all these, "If you came in at the very first opportunity, and you are faithful in living the Gospel the rest of your lives, rest assured that you will receive the reward of the faithful. God holds us accountable for the opportunities that we have, not for opportunities that we never had.

—Dr. W. I. Ghormley.

I APPEAL to the Latter-day Saints to be honest with our Heavenly Father, because they are fulfilling the law and an obligation, and He will bless them for doing so. Being strictly honest with the Lord is a good way to teach your children faith in the Gospel of Jesus Christ. It is a marvel that any man having a testimony of the divinity of the work in which we are engaged as Latter-day Saints can sing lullabies to his conscience, figuratively speaking, and not be absolutely honest with the Lord in the payment of his tithes.

It is beyond my comprehension how a man who is absolutely honest in his dealings with his fellowmen cannot be honest in his dealings with the Lord. I appeal to men to be honest with the Lord and I promise that peace and financial success will attend those who are honest with their Heavenly Father because they are fulfilling a law, and being strictly honest with the Lord is a splendid way to teach children the Gospel.

—President Heber J. Grant.

Scottish District Conference Report

Held Saturday and Sunday, August 2nd and 3rd.

THE Conference was held at Southside Masonic Hall, 30, Abbotsford Place, Glasgow 5. Owing to war conditions some of our members being engaged in war industries, the attendances at all meetings were somewhat less as compared with last year.

The Saturday programme consisted of a social under the direction of District President Andrew B. McGowan. A very entertaining sketch was presented by the Beehive girls of the Glasgow Branch under the direction of Sister Isabella MacDonald. Elder Geo. H. Bailey of the Mission Presidency spoke briefly at the conclusion of the social, commending all those who took part on the programme and previewed the Sessions on the Sunday Conference. 43 people were in attendance.

The first session of the Conference commenced at 11.0 a.m. on Sunday, conducted by District President Andrew B. McGowan. After the opening exercises and the Sacrament, Branch Presidents were called upon to report. Comparative statistics were given showing improvement in Tithing and Fast Offerings in the Branches. Sister A. Hosie reported on the Relief Society work, and Sister Catherine L. M. Horner, Genealogist, working in Edinburgh for the G.S.U., addressed the congregation on the theme of the Conference "The Fulness of Times" in relation to Genealogical Research work. Sister Marie W. Anastasiou, President of the British Mission Relief Societies, spoke on the subject of Love in relation to harmonious working of the Saints in the Branches of the Mission, and then addressed herself to the children in a poem entitled "Our Little Annie." The concluding speaker of the morning session was President A. K. Anastasiou. He reviewed the situation of the British Mission under the present circumstances; analysed District reports in relation to Tithing and Fast Offerings, attendances and organisation; he stressed the necessity of faithful devotion on the part of the Priesthood and the Saints to the work of the ministry in this country. Finally he appealed to the Saints to answer the call for Full Time and Home Missionaries. The session concluded with fine singing by the congregation.

The second session commenced at 2.30 p.m., conducted by District President Andrew B. McGowan. Upon the conclusion of the opening exercises, President McGowan presented the General, Mission and District authorities, who received a unanimous sustaining vote in the affirmative. Elder Ralph S. Mount, labouring in the Scottish District, was the first speaker. He presented in a most able manner the subject "The Fulness of Times." Elder George H. Bailey, First Counsellor in the British Mission Presidency, addressed the Conference. In his address he dwelt on the importance of the Church in relation to world affairs. The Order of Heaven restored through the Prophet Joseph Smith shall in the end overcome all the new political orders of various countries and nationalities who today cause such vast distruction of wealth and humanity, stated Elder Bailey. Finally, he analysed the position of the members of the Church in their attidude towards the keeping of the laws and ordinances and encouraged them to be faithful to reap the blessings of the Millennium. His address made a very deep impression upon the congregation. The session separated into two groups—Priesthood and Relief Society.—under the direction of President and Sister A. K. Anastasiou, respectively. The Priesthood session proved most beneficial to all assembled. Valuable counsel was given on the government of the Church, doctrinal points were answered and the Priesthood were encouraged to lead the Church and build up the Branches of their membership. Faithful obedience and rewards as well as infidelity and punishment, were fully discussed among the brethren. The Relief Society group received the reports from the Supervisor and Relief Society Presidents of the District and the subject of "Love" was discussed as an encouragement to the women workers in the Church.

Following the afternoon session 26 Home Missionaries were set apart, and instructions given by the Mission President as to their duties and responsibilities.

The Final Session commenced at 6.30 p.m., conducted by District President Andrew B. McGowan. After the opening exercises Elder Wm. W. France Jnr. labouring in the Scottish District addressed the congregation

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For The Young Folk

NOT SO EASY

A LITTLE TALE

JOHNNY was studying English at school and learning to use long words. He tried out the longest of them on his Father, and asked him which he thought was the hardest word in the English language. Father said that the hardest word in the English language had only two letters, and spelt it out to him—N O "no." Johnny thought this was very easy, and kept on repeating it over and over again—"No! No! No!"

Later that day his best pal said, "Let's go to Farmer Brown's orchard, there are some lovely rosy apples down there, and a gap in the hedge, so that we can dodge in and get away quickly."

Tommy was shocked at the idea.

"But that is stealing," he said, remembering what his father and mother had taught him.

"Oh!" said his friend, "you are afraid; I don't want a friend who is afraid."

After a while Tommy was persuaded to go, and was filling his pockets with lovely rosy apples when along came Farmer Brown, who caught the two boys and told their parents of their misdeeds. When Tommy's father asked him what made him go stealing apples, he answered that he did not want to go, but Joe said he was a coward, and to show that he was not a coward he had been tempted to do wrong. His father said, "Oh! you found it impossible to say that little word you thought was so easy."

Tommy understood, now, what his father meant, and knew that it needed grit and courage to say "No." When Tommy saw the pained look on his mother's face, he made up his mind that whenever he was tempted to do wrong in future he would always say "No." —E. M. B.

★

ANSWERS TO BIBLE STORY QUESTIONS

1. David.
2. Jesse.
3. The Israelites.
4. Saul.
5. The Philistines.
6. Goliath.

★

PERSONAL

The infant son of Brother and Sister Roper of the Accrington Branch was blessed on Sunday, August 17th, and given the name of Eric.

Brass Tacks

By Emma G. Haymore

I BELIEVE we are apt to think at times of the great land of Amercia in terms of two towns—New York and Salt Lake City. If we would remember sometimes that England could be placed inside the American Continent several times and that apart from the Stakes of the Church surrounding Salt Lake there are several Missions established on a basis similar to our own, we would pernaps realise how vast a land is the Promised Land. Regularly the STAR receives "Tonatiuh Itzacual" which is the Official Organ of The Spanish American Mission. I read it as regularly as it makes its appearance, with great interest, and I very much appreciate the labour that goes into this little booklet. From the latest issue I have chosen this little article for reprinting here, as I think it contains a very stimulating message.—Editor.

THIS is quotation of President Richards of the North Central States Mission: "All too many missionaries have said that the greatest disappointment of their missions was not found in the lives of the saints nor in the indifference of the outside world—but was the attitude and application of their fellow missionaries." That is the POINT of the tack. Now if I may hit the tack on the head, I shall be grateful. Moroni said, "Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them; that ye would remember how merciful the Lord has been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things and **ponder** it in your heart."

I'm sure you know the forth and fifth verses of Moroni's farewell to his wayward brethren, the Lamanites. And stress the prayer part, pasing very lightly over the above words, "Ponder it in your hearts." In our hurried way of living, how much time do we take to reflect on the works and words of God? Yet we are admonished to do so if we would receive the Spirit of the Holy Ghost which is all-important for a testimony.

It seems to me that the reason our missionaries do not have more dignity is because of the lack of this one thing—thoughtful appreciation of the Lord's mighty works and the fulfillment of his prophetic words from the beginning. Too many, may I add, do not know the story, let alone give it thoughtful consideration. A quiet meditation of "Carthage Jail," "Winter Quarters" and "The Crickets," cannot help but add to our faith in the Pioneers. Did not these things happen at, "the time ye receive these things?"

If you are thinking of Abraham sacrificing his son, or Jesus, hanging on the cross, could you be light mined? Or arguing? Criticising companions, reading funny papers, or following light radio programmes? I'm sure that lack of thought is at the root of our trouble. Too many missionaries kill their own influence.

Now, missionary companions, it behooves us to lift ourselves to a fine dignity. Would you increase your spiritual integrity, increase your faith and dignity, by meditating upon the goodness of God, "and ponder it in your heart?"

THE WORTH OF THE GOSPEL

(Continued from page 548)

war have been sorely in arrears in moral stamina and Christian uprightness. One is tempted to ask, if we thoughtlessly or designedly violate the laws of righteousness, how can we do other than to run headon into chaos? There is no eluding the fact that death is still the wage of sin, no matter what side we happen to be on.

I have, therefore, refused to paint one side of this war all white and the other all black.

Regardless of the issue, or how bitterly it may be pressed, our religion urges the maintenance of a calm, judicial attitude in order that we may deal fairly and wisely with each other.

Several years ago, I was called by my Church to go to Germany. For three years I served as a missionary there. I made hundreds of friends and came to respect and admire the magnificent progress achieved by the German people. In the fields of medicine, art, music, science, drama and manufacturing they certainly seemed to me to be in the front.

Then there came, as from the very ground itself, a new elite in control of goverment. New important personalities seemed to spring from everywhere. They instantly formed a hard, military leadership. A leadership that saw only the object, the obstacle must give way.

The object was to build the greatest military machine the the world has ever known; ultimately it was to take what it coveted. And thus, it seemed to me, there passed away the Germany of the days of the glorious Gemuehtlichkeit, of such happy memory.

The rest is history.

For eight solid years, night and day, becoming progressively severer, the German people have borne this war strain. As devastation and suffering edge nearer and nearer the centre of the Reich, again there will be another report to make. It was Napoleon who reminded us that in point of fear and anguish and misery, next to a battle LOST is a battle WON. In war, it seems, every battle is lost regardless of the outcome; unless it be the hurling back of a ruthless invader.

There is vastly more than a one letter difference in the words RIGHT and MIGHT.

WAR UNCHRISTIAN

I naturally mention this heartrending interlude, in a spiritual discussion, only with profoundest reluctance. War is so utterly unchristian. Today, however, ours is the grave responsibility of boldly meeting this frightening issue. It must be done with serene Christian courage, and with a definiteness that leaves no question where we stand. There is a sanctity about freedom and liberty that Latter-day Saints cherish.

And so, in anguish and deep concern, we gratefully remember that:

It gives men the assurance of those priceless freedoms: speech, press, assembly, property ownership, self-government, and worship. The guaranty of these freedoms may yet prove the hope of the world!

In this grave hour, therefore, may that greatest of all Leaders help us to see and to do what is truly right!

OURS IS NOMINALLY A BUOYANT SPIRIT

We of our Church have so much to be grateful for that ours is naturally a buoyant, joyful spirit, but it will be hard to keep it such in the light of this world tragedy!

It is, therefore, difficult for us to realize that very possibly dark, dark days may be ahead—days of depression and hunger —days freighted with worry and anxiety.

We must still meet the issue with serenity and fortitude and with a faith that will help us somehow to see that out of the world's tragedies oftentimes great blessings have come.

The poet Robert Browning Hamilton put it thus in two stanzas:

"I walked a mile with pleasure
She chatted all the way
But scarce a thing I learned from her
For all she had to say.

"I walked a mile with sorrow
And ne'er a word said she,
But O! things I learned from her
When sorrow walked with me!"

I am certain that as, if and when these days do come, we shall realize that our mental and spiritual capacities and relationships, after all, are our only real possessions. In them, together with our anchorage to an insired religion, shall we find security. "War may take away what we have, but it cannot take away what we are!"

Thus fortified we shall go earnestly and still confidently forward to meet the uncertainties of a strange new world.

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SCOTTISH DISTRICT CONFERENCE REPORT

(Continued from page 554)

on the subject "The Fulness of Times." A sacred duet was rendered by the Sisters Thomson. Soloists were President and Sister Anastasiou redering sacred songs "In the Garden" and "Bless this House." Sister Anastasiou was the second speaker in the final session and for her subject she dwelt upon the theme of the Conference, urging again the Sisters to love one another and to stand steadfast and true to the principles of the Gospel and thereby build the Branches and prepare themselves for future events. President A. K. Anastasiou was the final speaker. He reviewed the former dispensations, depicting important phases of the Plan of God manifested and fulfilled through the ages of time down to the dispensation of the Meridian of Time. He discussed the Great Apostasy, finally leading up to the ushering in of the dispensation of the Fulness of Times. The Saints were encouraged to consecrate their tithes and their offerings and stand in Holy Places worthy to enter Zion to meet the Lord. Many friends were present in the final session. The Congregation was uplifted spiritually and everyone felt repaid for the effort and sacrifice of gathering to the Scottish District Conference.

THE CONSTANT OPERATION OF DIVINE LAW

(Continued from page 551)

libraries with books, inspired missionaries to go to the darkest depths of Africa, in none of the realms of science, discovery, statesmanship, or war was He considered great. In the realm of character, however, He was supreme.

In this realm every youth throughout the land may succeed. You may possibly fail in a chosen profession. Fate may drive you hard. Sickness or accident may frustrate your purposes. Your hopes may fade as you form them, but nothing outside yourself can prevent you from keeping true to moral standards!

> Admire the goodness of Almighty God,
> He riches gave, intellectual strength to few,
> Nor now commands to be nor rich, nor learned,
> Nor promises reward of peace to these.
> On all He moral worth bestowed
> And moral tribute asks from all.
> And who that could not pay?
> Who born so poor, of intellect so mean
> As not to know what seemed the best
> And knowing might not do?
> And he who acted thus fulfilled the law eternal
> And its promises reaped in peace.
> Who sought else, sought mellow grapes beneath the icy pole,
> Sought blooming roses on the cheek of death,
> Sought substance in a world of fleeting shades.

"Never was there a time in the history of the world," states Mark Hopkins, "when moral heroes were more needed. The world waits for such. The providence of God has commanded science to labour and prepare the way for such. For them she is laying her iron tracks, and stretching her wires and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life? Who shall touch the eyes of a paganized science, and of a pantheistic philosophy, that they may see God? Who shall consecrate to the triumphs of science? Who shall send the lifeboat to the stranded and perishing nations?

Youth of Zion, will you, with me, answer these questions as one voice.

The youth of the Church stands ready to send out such a lifeboat to the stranded and perishing nations—men who are worthy to hold the Priesthood and have sufficient moral strength to honour it—women who cherish virtue and truth as they prize their lives—young men and women, "New Pioneers on the March," who believe in God, have faith in His laws, confidence in His Fatherhood and who find solace and peace in His love, who ever cherish in their minds what the Lord designates as a new Commandment: **"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."**

DISTRICT ACTIVITIES

Hull

On Sunday, August 17th, in the Hull Chapel, Rose Hannah Swan and Joan Hammond were baptised and confirmed by Elder Eric Thorpe. Audrey Bell and Jack Thompson were baptised by the same Brother and were confirmed by Brother Arthur Ransom.

Leeds

Sisters Nellie Butterfield and Nancy Tenney were invited to speak at a meeting of the Girls' League of the Methodist Chapel at Morley, near Leeds, recently. Sister Butterfield took the subject of the "Origin of the Book of Mormon" and Sister Tenney spoke on "Christ's Second Coming" and the "United Order." The audience showed great interest and remarked upon the "depth of our doctrines." A further invitation to attend and again address them was given and accepted.

Liverpool

On Saturday, August 16th, a social and dance was held in the new hall of the Wigan Branch. Twenty-four people attended, including several non-members. Games and dancing were enjoyed by all present, as well as items by several members. The evening was in the care of Brothers Clifford Hartley and Horace E. Heyes.

Scottish

A meeting was held on Sunday, 27th July in Airdrie, in the rural districts of Scotland, by President A. B. McGowan and Elder Ralph S. Mount. Elder Ralph S. Mount spoke upon "Leadership in the Church of God," and District President A. B. McGowan concluded the meeting with an address on "Obedience to Church Authorities." A fine spirit was manifested in this meeting.

A further visit to the rural districts of Scotland under the direction of the District Presidency took place on Sunday, August 17th, and a cottage meeting was held in the home of Sister Martin at Blackridge, West Lothian. District President Andrew B. McGowan, Missionary Elders Ralph S. Mount and William W. France, Jnr., and Lady Missionaries Sisters Anne Bannatyne and Dinah Ferguson were in attendance. The Priesthood treated the themes of "The Great Apostasy," "Restoration of the Gospel," and the "Fallacy of Death-bed Repentance," while the Sisters bore strong testimonies of the Gospel. Elder Mount and Sister Bannatyne rendered "The Holy City" as a duet. Twenty-six people were in attendance and a very fine spirit prevailed.

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IN DEBT

I made a plea to the Lord one day,
  But He only smiled and answered, "Nay";
And, though I cried with might and main,
  My prayer to Him was all in vain.

For He had given to me a task;
  'Twas a simple thing—not much to ask,
But I had put the work away,
  'Till I had time—some other day.

I thought to the Lord I could always sue,
  And find Him willing and ready to do
The things that I asked, and require no pay;
  But now, though He smiled, He answered, "Nay."

—Myrtle H. Hamblen.

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AND FINALLY A LITTLE HUMOUR . . . . . .

An old parson was very pungent and frank in his way of giving his opinion. A young preacher occupied his pulpit one day and at dinner angled very much for a compliment which was not forthcoming. At last he said: "I hope I did not weary you with the length of my sermon, doctor?" "No, nor by its depth either," was the laconic reply.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

20, Northfield Ave.
Hanham.

Burnley:
L. D. S. Chapel,
1, Liverpool Road.
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.

Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.

57, King Alfred's Ave.,
Catford.

58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Joseph Smith.

The Ludo Press, 373 Earlsfield Road, London, S.W.18.